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THE LAW OF INFLUENCE.

AN ESSAY ON THE ESSENTIALS OF CHRISTIANITY.

BY AN ORTHODOX UNITARIAN.

THERE is such a thing as the law of influence. We are all subject to this law. A large part of our wisdom consists in understanding its workings; a large part of our virtue consists in adapting ourselves to its requirements.

Man is a free being; but his freedom does not consist in being independent of outward influence: it rather consists in choosing the *kind* of influence by which he shall be guided. A man, for example, may have the power of choosing between two occupations; but, after he has chosen, his character will be irresistibly determined more or less by the nature of his occupation. A young man may choose to leave the country, and come to the city. He comes to the city, and engages in trade. From morning till night, he is occupied in buying and selling, and in contriving methods by which to buy cheap and sell dear. His character receives necessarily a certain tone from the nature of his occupation. There is the tinge of

trade about him. This may or may not be a bad influence (that depends upon the question whether he was suited to it or not); but it is, in any case, an irresistible influence. A young man finds himself among certain associates: they are idle, careless, ignorant of all honorable aims, without refinement, and without any wish for it. Now, he may have it in his power to choose other associates; but, if not, these companions impress him irresistibly. That which surrounds the mind is the food of the mind. We may refuse to eat it, we may refuse to eat food which is noxious; but, if we eat it, we cannot refuse to be influenced by it. Now, the mind must have food as well as the body; and it will be fed by that which surrounds it. Every man receives and returns influence at every moment, whether he will or not.

A large part of our virtue consists in conforming ourselves to this law of circumstance; by placing ourselves in favorable circumstances. Thus, suppose that I wish to devote an hour every day to the performance of some not very agreeable duty. I may arrange circumstances in such a way that I shall certainly do it, and never neglect it; while, without so arranging them, I should be certain to neglect it to a greater or less degree. I might, for example, find some one else who wished to perform the same disagreeable duty, and make an agreement to meet him at a certain time every day, that we might do it together. I knew a man who wished to study a foreign language an hour every day, and who agreed with a friend to meet him before breakfast every morning; and they accordingly studied in this way several months. It is quite unlikely that either of them could have done it alone.

We have given examples of the power of circumstances; but influence is somewhat different from the power of

circumstances. Influence is positive, creative. The power of circumstances determines whether we shall act out this or that part of our nature; but influence adds to our nature something not before there. Influence is the action of soul upon soul; and it is good or bad according to the nature of the soul which influences.

This is what Jesus means when he says, "Abide in me, and I in you. As the branch *cannot* bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me." If we are to be Christians, it is by abiding in Christ; by being under his influence; by having his spirit flow into us, as the life of the vine flows through all its branches. Men may be Christians in name, Christians in opinion, Christians by church-membership, Christians by profession; but they are *not* Christians, if they are not in vital union with Christ. The words which follow are very serious: "If a man abides not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire." In like manner he says in another place, "Ye are the salt of the earth; but, if the salt has lost his savor, it is henceforth good for nothing but to be cast out, to be trampled under foot of men." He thus states, in plain, sharp language, the utter worthlessness of all apparent Christianity apart from real Christianity.

There is something more than this: the Scripture recognizes everywhere that Antichrist is in the world as well as Christ. These two great influences are in conflict,—Michael and his angels warring against the Dragon and his angels; Light against Darkness; Love against Hatred; the God of heaven against the God of this world. Moreover, the influence of Antichrist is not necessarily gross and sensual. There is a refined worldliness, a civil selfishness, which penetrates all parts of society, and will certainly influence us, will infuse its spirit into us, except we are

protected by being under its antagonistic influence. In this sense it is said, "He that is not with me is against me;" and "No man can serve two masters." Assuming this to be true, the question next comes, — *In what way* shall we abide in Christ? In what way shall we receive his influence, receive his benign and generous spirit, moulding us into a like generosity? Christ is not visibly present: we cannot walk about with him as the disciples did; we cannot talk with him, hear his words, and be influenced by him in the same way that we are by good men around us. In what way shall we abide in him? Now, when this question is put, there are several answers given.

One large class of persons believes that we abide in Christ *sacramentally;* i.e., that we come into communion with Christ through the church and its ordinances, and in no other way. This opinion prevails more extensively than we are apt to suppose. In fact, the largest part of the Christian world — namely, the Roman-Catholic Church, the Greek Church, and the Oriental churches — assert it in so many words. The Roman-Catholic Church says, "Out of the church there is no salvation." According to the Roman-Catholic doctrine, salvation comes to us sacramentally, through the appointed sacraments. Vital connection with Christ begins with baptism, and continues by the use of the other sacraments of the church. But Protestants also have a similar feeling, that there is no union with Christ out of the church. The Orthodox generally assume, that a person who does not attend church, and is in no church-relation, cannot be a Christian. One of the most deadly sins, according to the universal belief of Protestants, is sabbath-breaking; and he who does not go to church is very generally considered to break the sabbath.

Unitarians have laid down and taught principles which are really in opposition to this sacramental view of

Christianity. They say, "The good man is a Christian, and going to church is not a necessary part of goodness." But Unitarians also have a feeling not quite consistent with their principles. They feel that a man is more likely to be a Christian who is in the most intimate relation with the Christian Church. They look with a deeper reverence upon the Lord's Supper than they do upon other means of improvement; and a man who should entirely neglect church-worship, and spend the sabbath as he spends other days, they also would regard as not a Christian.

Now, it seems to me that such a wide and permanent conviction must have a foundation of truth: it must be, in the main, true. It is not likely that the whole church, Catholic and Protestant, should be so firmly persuaded of the importance of the church-relation, if there were nothing in it. They may all of them, no doubt, err in their mode of stating it; but there must be an important fact at the bottom. This fact is, I think, that Christ is nearer to those who believe in him, and love him, than to others; and that, when those who believe in Christ, and love him, come together in organic relations, they constitute literally his body, in which his spirit dwells. Now, according to the law of influence which we have been considering, one who comes into relations with this body, necessarily comes into relations with Christ. He who sedulously keeps away from this body, keeps away so far from Christ. No doubt a man may be in formal and sacramental connection with the outward church, without coming into union with Christ. But that is not because of his outward relation, but because of the absence of the inward condition to make that relation effectual. The fact that a man who is in outward sacramental union with the church may yet be a bad man, shows that this relation

is not enough; that another condition is necessary also. But we see men, conscientious and good, who suffer from not having this additional help of the outward fellowship of Christians. Somehow they want faith, or somehow they want humility, or perhaps charity. Those who have themselves experienced the advantage of communion with Christian brethren, know very well that this is one way of feeling the presence and the influence of Christ.

But, as we have said, it cannot be the only way, nor by itself an adequate way, of union with Christ. It is one of the conditions of that union, but not the only one. The faith, the prayers, the deep convictions, of the Christian Church constitute an open way, leading men to Christ; but we must consent to walk in it. There is an inward sense of need, — a desire for a higher life, — which is the necessary antecedent of union with Christ. Those who are satisfied with themselves, satisfied with this world as it is; who desire nothing better, nothing nobler, — are not capable of belief in Christ. "No man can come to me, except my Father draw him." "How can ye believe, who receive honor one from another?" "The god of this world has blinded the minds of those who believe not." Self-satisfaction makes it impossible to come into union with Christ. But, on the other hand, we read, "Blessed are those who hunger and thirst after righteousness; for they shall be filled." "Come unto me, all ye that labor and are heavy laden." All those who came to Christ while he was in the world, from a sense of need, — the woman who knelt behind him weeping, the rich man Zaccheus, the thief on the cross, — all, in their humility, found comfort and strength.

We see, therefore, why it is that the church should have insisted so much on the necessity of *conversion, repentance, faith, a new heart,* or whatever name may

have been given to it. Whatever be the *name*, we see this plainly, that, to receive any influence from Christ, there must be an inward preparation of humility and love; that one must really wish for a spiritual life, — must be willing to be purified, cleansed, and saved. The steps of this inward process are three: 1st, A strong desire for holiness, and a sense of need; 2d, A conviction of God's love and mercy to our soul, shown to us by our Saviour; 3d, A determination to accept this mercy, and to live according to it. Thus it is that we are planted and rooted in Christ; but, *to abide in him*, we must continue in this spirit.

One large class in the church contend, that we are united to Christ in vital union by *sacraments;* another, that we are united with him in vital union by *faith and penitence.* Both are right. The life of Christ flows to us through the church; its worship, its prayers, its ordinances, its holiness. The life of Christ flows to us also through our own deep sense of need, and strong faith in God's mighty love. But now there is another party, who come forward, and say, "You cannot be in union with Christ, except by *obedience.* You become Christians, only by doing your duty." And this party quote many texts to that effect. "Ye are my friends, if ye do whatsoever I command you," &c., &c. Now, say they, the sure way to come into vital union with Christ is to obey his law, to learn to love and help our fellow-men, to do as we would be done by, and so forth. How much truth, if any, is there in these statements?

If what we wish is to be made pure and holy, I do not see that it is much to the purpose to tell us that we may become so by being pure and holy. What I wish is to *bring forth fruit.* If I can bring forth fruit, if I can do my duties already, what need have I of Christ? The

text says, "Abide in me, and ye shall bring forth fruit:" it does not say, "Bring forth fruit, and ye shall abide in me." The branch is not told, that if, in its dissevered state, it will bring forth and ripen some fine clusters of grapes, it shall be rewarded by being grafted into the vine. No; but we say to the branch, "If you will be grafted into the vine, you shall bring forth grapes." I am, therefore, decidedly of opinion that *practical obedience* is not a condition, but a result, of Christianity. A person is not a Christian because he is a good man; but he is a good man in consequence of first being a Christian. Jesus does not go about the world looking for good men to bring them together in a church, and make Christians of them. But he goes round, looking for bad men and women, who feel that they are so, and are conscious of it; and brings them into his church, and places them beside him at the marriage-feast, — poor, maimed, halt, blind, as they are; grafts them into him, — fills them with his life: and now these dry sticks become covered with leaves and flowers; and presently the large, dark clusters of fruit hang heavily from their reviving branches.

The great purpose of Christianity is to teach us this lesson, that we need to receive a life higher than our own to accomplish any thing worthily. "Ye are dead, and your life is hid with Christ in God." So speaks the Saviour by his apostle. Place yourselves, weak, timid, sinful, selfish, as ye are, in connection with that electric current of power and creative life which pours into the heart of the human race by Jesus Christ, — place yourself so as to receive his strength, his purity; and in that you shall also suddenly become pure and strong. Believe in this great influence as something real, mighty to save, almighty to redeem. If you are swayed to and fro, as you know you are, by mortal influence, by the generosity or

the manners of other minds like your own; if you brighten in their light and darken in their shadow, — how much more in that of the Christ, the Son of God, who came to be an illuminator and purifier of all dark and troubled souls!

Abide in him, and let his word abide in you; and you shall ask what you will, and receive it.

THE HOME TO THE HOSPITAL.

Addressed to the Sick and Wounded of the Army of the Union.

BY JOHN F. W. WARE.*

The Home to the Hospital, Greeting.

FATHERS AND BROTHERS, HUSBANDS AND SONS!

A FEW months ago, you went from us in all the promise and hope of your manhood. The duty which called you was one which we had no right to resist, though it compelled us to part with those in whom is our life. We would not prevent you, but gave you our tears and our blessings. We have followed you faithfully since. In your homes, in our hearts, you are never forgotten. With prayer we dismissed you, with prayer we have followed you; hoping it might please the Great Father to lead you onward to victory, and then bring you back to us, saved from the peril. We have shared with you privations, exposures, successes, reverses. The blow that has struck you has wounded us also. We feel that the ties which bound us before are strengthened by your absence

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and endurance; and we trust that you feel the old home-love still about you, its invisible presence and influence infolding, upholding you.

Before the work is accomplished, you are withdrawn. The fortune of war has taken you out of the active duties of camp and of field. Sickness has laid its hand on you: the bullet and the sword have found you. Separate alike from comrades and from home, you no longer share in the fatigue of the march, the excitement of the picket, the rough pleasures of the bivouac, or the dangers of battle. The strong limbs which have borne you under hot suns, pelting storms, heavy burdens, refuse now their service; and you, once sufficient to your own wants, must now wait for the ministries of others. The might of the warrior is less than the strength of a child. Only in heart are you strong.

We long to be with you, to show that we love as we speak, and, by such service as only home can bring, to soothe your sorrows and pains. But it cannot be. It is hard, but it is best. Faithful and tender assistants and nurses watch over you; not, indeed, as we would, — not as mother and sister and wife. We bless them for their unselfish devotion, and submit to the necessity that keeps us away. We will be patient, and hope. Do not think we speak idly, when we beg you likewise to submit, be patient, and hope.

One of God's best gifts, sickness, is never welcome to man. It is never easy to bear. Suffering and weariness will come, even where affection and wealth strive to avert them. The nameless ministries of love mitigate but little the raging of fever, the tossing of unrest, the lingering of day and of night. They give us courage and patience; they soothe: but they cannot take away the burden laid on the sufferer, which he only can bear. The angels who ministered to Jesus soothed him and strengthened him;

but they could not take from him the cup the Father had ordained he should drink.

You are not at home. You have not these alleviations. The rough though faithful service of comrades, the kind and gentle care of nurses, lack just that which only home can give; while bare walls and crowded wards and narrow beds, — how unlike they are to the quiet and seclusion of home! Pain and disease come to you in their full sharpness and horror. We know that the soldier dreads the hospital more than the battle; that he fears not its pains, but its scenes and depressions. We know that the wearing pining for home — the malady the surgeon cannot reach, or the nurse assuage — adds tenfold to the anguish from disease or from wound. In all that we have to say, we beg you to feel that we understand this; that our advice and encouragement grow out of this understanding.

To many of you, this is every way a new experience. The fact of sickness itself is new: it is the first break in a rude, vigorous life. You have known other hardships, privations; but nothing like this. The thought of your country's peril nerved you to break away from the ease and occupations of life; the thought of her gratitude, the glory of helping in her redemption, have sustained you in all you have passed through. You have done much and borne much. It will be written on the page of history, and never forgotten. Your names may not be known, but your deeds will shine for ever. Now a harder task is yours, — the patient, manly bearing of the inevitable lot which has struck at your hopes; removed you from active service; and sends you back to us, not heroes, as you and we had dreamed, but feeble, maimed, possibly a burden through life to yourselves, and you may think a burden to us: but the home will never feel that, when her children

come with still loyal hearts, and lay their woes at her feet.

Because you are struck down by the way, do not think your work has not been done. The true patriot enlists to serve his country. It is not for him to decide the manner in which he shall render that service. There are two ways in which every great cause is to be served, two classes of servants to work out the will of God. The great poet has uttered only half the truth when he says, "They also serve who only stand and wait." It must be added, They also serve who live to suffer. No cause is a success until it has been suffered for. So long as the Saviour walked in Judæa and Galilee, uttering great truths, doing kind deeds, his cause did not advance; it was not a success. But when Paul could point to him as "Christ *crucified*," as "the Captain of our salvation, made perfect through suffering," then all religions yielded, and the gospel triumphed. To carry out his purposes, to insure success to the noblest causes, God needs the sufferer as well as the doer.

Nor is it the less noble place God gives the sufferer. Men give their award to deeds, — to heroes, generals, conquerors. But men make great mistakes. In the noise and plaudit which attend feats of arms, which welcome those who come home unscathed, wearing the laurel of victory, you may find no mention; but your service will not be forgotten of God. He appoints you to a great duty. You have done much, and would gladly do more. *He has elected you to help him, to serve your country now, by suffering.* You left us, saying that it was sweet to die for your country. Men have fallen with such words on their lips. Will you, then, hesitate to accept this other mode of suffering for her? It does not dazzle the imagination so to live and suffer, as it does to die. Men love

better to be the hero than the martyr, and they honor the one rather than the other; but there may be as much real heroism on the cot of the hospital as on the battle-field, — infinitely more in a life of endurance than in the passing pang of what men call a "glorious" death. The catalogue of saints and martyrs outshines that of heroes and soldiers, as the sun outshines a star. If we may place at the head of one, Washington, "the Father of his country;" at the head of the other stands Jesus, "the Saviour of man." In one of his letters home, a young private states the whole truth, — "Nothing can be gained without sacrifice. Many brave hearts have ceased to beat in this noble cause. We should be poor patriots, should we be less forward. For *whatever* I am needed, I am ready, and shall be content."

Let your spirit be such. Be content with the way in which it pleases God that you shall now serve your country's cause, and accept it as from him. You are not out of service, — you are not useless. It has been sweetly as truly said by one of the tenderest writers of song, —

> "Cast as a broken vessel by,
> Thy will I can no longer do;
> Yet, while a daily death I die,
> Thy power I may in weakness show:
> My patience may thy glory raise,
> My speechless woe proclaim thy praise."

This is not mere poetry. It is truth, — truth hard for us to accept, but nevertheless *truth*. Action, daring, success, are not the only modes of forwarding the good cause. The humble sufferer has his part in the great work, — helps to round and complete the whole. If it be sweet to *die* for one's country, it is honor and privilege to *suffer* for it. You would not halt at the first: do not shrink from the last.

And it will always be an honor to you to have suffered in this cause, — a thing justly to be proud of, a glory about your manhood and your age. The soldier of other countries holds up his head, "shoulders his crutch," points to his wounds at the name of Waterloo or Napoleon. All the old fire burns in his veins again. Has any soldier of Europe that to be proud of which you have? Is any veteran of them all scarred in a service holy as yours? He was the hireling of a monarch; the conscript of a restless, unscrupulous warrior. You — not soldiers by trade, not conscript or drafted, in the field only till the evil is past — have thrown aside every thing else, and *voluntarily* given yourselves to the service of liberty, of humanity. Others have endured much, struck strong blows for their own redemption. You fight for the race, to re-establish what your fathers declared; what your fathers not only died for, but suffered for, — to plant anew no "sounding, glittering generality;" but a cardinal, eternal truth, — man's inalienable right "to life, liberty, and the pursuit of happiness." Others have struck for their altars and their hearths; you, for the principle without which altars and hearths are in vain. It shall be settled once for all, and now, you have said, that *man* is free! In that cause you are wounded; in that cause you are laid low by disease. Better than medal or ribbon, or cross of honor, the badge you must carry, perhaps to your grave, in your body, — the proof of your fidelity to your country, to your race, to your God.

We address the sick as the wounded. We class you together. We hold you as one, as equally entitled to our gratitude, — equally the servitors of God and home. There has been some injustice toward those who are "*only*" sick. "I wish I were wounded," said a sick soldier: "then I, too, should get some attention and

sympathy." We have seen the thick crowd about the man who was wounded; while the man *only* sick, faithful in every duty of camp and of battle, sick because he was faithful, was left, like the impotent man of old, to the charity of some chance spirit of mercy. We have thought that a something too much was done for the wounded; that charity and sympathy, not always discreet, had been carried too far in one direction, not far enough in the other. All this has pained us, and we know it must pain those so unfortunate as to be *only* sick. There is neither kindness nor justice nor wisdom in this. Wounds appeal to a certain popular sympathy as disease cannot. Disease is an every-day thing. It has no romance about it. It does not speak as a wound does to the imagination, to the masses. A wound is no special sign of bravery or exposure; nor is the sick man less a brave man because his chance is to be untouched by the battle. There is other hard and wearing and dangerous service beside the fight. We cannot cure the world, and it may be that you will have to submit to this sort of injustice from those who only regard the outside; but be sure that home will never make this distinction. She will pray, she will toil for, she will welcome and watch over, the manhood diseased, just as cheerfully as the manhood crippled. The sick man as the wounded shall have equal honor; and their rest within her embrace shall be equally sweet.

There are intervals in all recovery from sickness; and such will come to you, when the pains of the body are still, when lassitude passes, leaving the mind not merely calm, but disposed to activity. There is then a depth and clearness of moral perception and conviction such as one rarely arrives at in the hurry and pressure and delusions of health. The man is to himself, and life is to him, quite unlike what they have seemed. The shams in him and

about him recede, and in their place stand great realities and duties. Too many suffer these seasons to glide away in delicious, dreamy repose, and so lose one of the greater blessings a divine mercy has attached to the mission of sickness. We ask you to guard against this, not to yield to the fascinations of a luxurious indolence; but rouse yourselves to the duties demanded, and of which you are capable. If there is ever a time that a man will be honest with himself, — when he will probe, and spare not, — it is when, aside from the demands and pretence of the world, the things which have led him and deceived him stand stripped of their power and charm. He is the soldier resting on the field after the fight, calmly and clearly surveying the past, as calmly and clearly getting ready for the future. As no soldier would refuse to profit by such a pause, so should no man. He omits it at his peril. Losing it, he makes eternal loss. The true man will use this opportunity: this privilege God throws in his way, and supplies with incentives and helps, so that, when he goes into active life again, — becomes in it a force once more, — he shall know that he carries with him new power and wisdom and virtue, is every way stronger and wiser and better. God gives man these now and then halting seasons, that he may prepare for new and right action. To lose one is to lose his intended blessing.

Sickness has duties no less than health. They are peculiar, many, definite; small in themselves perhaps, yet, in their aggregate, of vital importance. There are no furloughs in the service of God. None is discharged in that warfare. Duty follows a man, though he be suffering. The sick man, the man plodding through a weary convalescence, is apt to think his unreasonableness, his irritability, quite pardonable. He cannot help them. He expects quick, kind, patient service. He has a right to demand

these. But he forgets that those who wait on him have their rights too. He frets, is peevish, exacting. He does not blame himself for it: others have no right to blame him. The fault is in his condition. This is not so. Make every reasonable deduction for the uncontrollable demands of nerves and weakness and hope deferred: there is a large amount of sick-room irritability which a man can control, if he only remembers, that, though sick, he is still on duty, and, as a man, bound always to control himself. No true man should be willing to throw himself, as a dead weight, utterly upon the sympathy and charity of others. He will not yield to every whim, every impatience, every craving, but curb himself, and spare, as he can, his faithful attendants. The sick man is not only to be ministered unto, but in turn to minister; not weakly to receive, but bravely to give; to show his courage upon a bed as he would in a battle; to keep his sufferings back, rather than thrust them selfishly forward. As he lies there, he is an influence: he may be a blessing. What good a single unselfish spirit may do in a hospital-ward! How he will shame the fractious and discontented! how he will cheer the depressed! and with what brave hope will he renerve the timid and despairing! With what alacrity weary feet will do his bidding! And so, though lying there helpless and suffering, he becomes almoner of the rich treasures of an unselfish heart, a benediction alike to patient and nurse. There shall never be written on human pages the triumphs of the lowly and suffering; but in that book God keeps ever open, and where nothing is omitted, they will all shine, and brighter and brighter unto the perfect day.

Briefly let us point you to three things which we at home think you should specially strive to attain.

And, first, *patience*. Almost it seems as if it were need-

less for us to speak of this, so universal is the witness that comes up from battle-fields, from transports, from hospitals, of the marvellous patience of our dear sufferers. The heroism of the field has been followed by the harder heroism of the hospital. This is not always so. Many a man can fight who cannot bear, — is patient while active, impatient when suffering. The world does not know its true heroes yet; but the home, admiring your deeds, prizes as your crowning glory the heroism of your sufferings. She approves your patience amid the hardships of the field; but she clasps you to her heart for your endurance of sickness and wound.

Still there is something to be said. Patience is not a manly virtue, nor a grace that we covet. It is one of those things we have been quite willing to allow to women. We have made Job a byword. The world sadly needs patient men; and there are sadly impatient men in hospitals. You who were impatient at home will be impatient there. But now something more than our comfort or your self-respect is involved. You need patience as one means of recovery. The man who frets, retards his recovery by fretting. Besides, patience is the only return you can make the faithful men and women who so unweariedly, day and night, watch over you; who have left their homes, and their ease, and their comfort, and are, many of them, without money and without price, giving themselves wholly to you. Duty calls them to you. The same duty calls on you to show your gratitude by the steadfastness of your patience.

But patience is not enough. It is a high virtue; but it needs support. A mere dogged patience, the bracing of the will or the nerves to bear quietly, will not do. The hospital needs *cheerfulness*. It is to the spirit what sunlight is to the room. It does for the inward man what

the light does for the outward. There can be no physical health in a cheerless room, or with a discontented heart.

It is possible for every man to be cheerful, whatever his lot. Cheerfulness is not a thing of outward conditions: it springs from within. It is not merely the grace of a full heart: it is often the charm of a sad one. God *gives* it to some men: but all men may acquire it; and the thing acquired is always sweeter and stronger than the thing given. That is only half courage which bears up under dangers and hardships. The highest courage lies in cheerful bearing. God loves a cheerful bearer, and comes to him with his great strength and help.

You all desire to get out of the hospital, back to your duties or your homes. Nothing has so much to do with this as cheerfulness. Disease is determined largely by mental conditions. Convalescence is slow and protracted, or pleasant and sure, according as the man keeps himself. Fret beneath the rod, be timid, irresolute, self-seeking, and your burden will be a burden indeed, — heavy, galling, dead; but "put a cheerful courage on," and you will find the burden growing easy and light. Even love gets tired of doing, forgets its sympathy, intermits its tenderness, where there is churlish exaction and selfishness.

One word about that highest thing, which indeed embraces all, but which we keep separate, and speak and think of as separate, — *faith*. The man who has a clear, upright, manly Christian faith, — not a mere name, but a living thing in him, — has patience and cheerfulness as all other Christian virtue and grace. Yet these may exist without this; and so the home says, as her last word to you, Add to these, *faith*. This war has spoken to you as even your Bibles have not before. You cannot have passed these scenes; you cannot have lain on bloody field, in narrow cot; you cannot have had these angel ministries

succeed the savage assault of battle, — without feeling all this various experience drawing you more and more into the presence of, into dependence upon, the great Unseen Spirit. If there be no deeper conviction in you, no more earnest purpose of loyal service, no stronger yearning to be sons of God, then indeed are your eyes holden and your hearts hard. By the baptism of blood it was that Jesus became lifted up before all men, — became the world's Redeemer; and the baptism of blood may work alike mightily in you, perfecting what was unworthy, drawing you toward the All-pure, giving you the coveted spirit of adoption. It is only a living, unwavering Christian faith that sustains any man. Do not let these hours slip, do not pass hence to your homes again or back to your duties, without possessing that surely which shall be your sufficient help in the time of all trouble. To the God who has been so plenteous in mercy give the remainder of your strength and your days.

Fathers, husbands, brothers, sons! — some of you will go back to the active scenes and duties of camp and field, to temptations and dangers. This sickness is not unto death or disability. Go to these as new men, — as men profited, purged, by the rich experience of discipline with which it has pleased God to visit you. Go back happier and wiser, leaving the low and the bad behind, and pressing forward, as the apostle did, toward the mark, for the prize. Remember how great a loss it is to lose an opportunity. God has called others — your comrades — suddenly. You he has withdrawn, that you might think, repent, resolve, amend. The opportunity is a privilege. Do not despise it; and when, in other days, in the circle of those you love, you recount the scenes of daring and danger through which you have passed, and take to yourselves honest pride for your faithful discharge of your

duty, and feel their love and respect for what you have done, may there lie in your hearts the better and deeper conviction, that, while the field gave you honor with men, the hospital insured you the "Well done" of God!

Some of you, dear friends, must quit the hospital to come home to us, to realize that your early promise is blighted; that you cannot again take a place in the race with your peers; that life's prizes are not for you. It will be a sad coming for you and for us; for are not our hopes crushed in yours? You were our pride, our confidence, our tower of strength. How little seemed the world's ills, when we had you to lean on and to hope in! But come to us, dearly loved, nothing fearing. The change is sad and terrible. We prayed against it in vain. We accept it; and in the spirit of the English maiden of our fathers' day, whose lover doubted if she would keep her vow to one so bruised and maimed, home says to you, "Come, and, if there be but body enough to keep the soul in, we will receive you gladly as ours, and our lives shall be yours." Do not you come to prey upon the noble unselfishness of home. Remember her suffering in yours. Do not add to the inevitable burden by any ugly spirit, any evil habit, any hard ingratitude; but let the marring of your body and the cutting you away from manly pursuits lift you into that nobler manhood which Christ and Paul have shown us are to be reached through suffering.

Some of you (we speak it gently and reverently) must die; die in your early prime; die when life has so much for you; die. And how shall we live without you? God has terrible teachings for all in this strife; but his teachings are not all dark. "Paternal love o'er all presideth." The form in which the spirit of love chooses to address us we may not understand: we cannot doubt the spirit. Said a young private, as he was leaving home, to one who spoke

of the dangers before him, "If one can only say, Our Father, there is no fear." That was the perfect love which cast all fear out. In that faith that young man died, — not on the battle-field, as he would have preferred, but on the cot of the hospital, away from all he loved and longed to see, yet yielding up a loyal heart peacefully, because he could say, "Our Father." That is the great All-in-all; and for such the door of the Father's home stands day and night open. His arms and his welcome await them.

Dear friends of the home! whatever betide you, be cheerful, be patient and trustful. The dark days shall pass. This life has its awards, — the glory and honor that perish; but the rewards of eternity are honor and glory immortal.

OUR TRACTS.

The very name of "tract" is offensive to a great many people; and not without reason. They have been used offensively, and have been of such a character as to rightly disgust a sound Christian taste. They were thrust under our doors, and into our pockets and seats and bundles, till they became as omnipresent and troublesome as the frogs of Egypt. We hated the system of distribution as heartily as we hated the contents of the "tracts." They were used as small change in the work of proselytism. We believe the offensive methods of distribution are mostly abandoned by all denominations. We never adopted or encouraged them. We had no sympathy with them. We considered them worthy of rebuke, and utterly derogatory to the Christian religion.

If we had gone no further than to cherish such feeling towards these methods than to thus rebuke them, all would have been well; but we have permitted ourselves to become prejudiced against the "tract" itself. We can hardly have patience to hear it spoken of as a means of influence. Here is our mistake. For some purposes, the "tract" is the best means of promoting truth. It is cheap, and therefore can be obtained by all. Its contents are the best results of study; the marrow, the cream, of a whole volume, not infrequently. It does not make the claim to attention by its appearance that an octavo volume does; and yet it often is more effective. Many persons who are repelled from a large volume will take a tract which contains its substance, and read it with pleasure. The real pith of the arguments between the liberal and exclusive denominations can be put into a tract; and thus the "common people" can understand them. Knowledge will not be shut up to the learned, or the so-called learned. Persons who have few books are usually thinkers; and, that they may think to some purpose, they need the aid of some suggestive "tract" to give a right direction to their thought, and furnish material for mental digestion.

The general tracts of the Association may be divided into two classes, Doctrinal and Practical. The Doctrinal tracts fully and thoroughly discuss nearly every question in debate between us and other denominations. They are able. The arguments are scholarly; not clap-trap, to catch the ear, and bias the judgment. They are such as ripe scholars would use to each other; and will bear the test, and are worthy of the confidence, of those who must accept the testimony of others on subjects which they have no time to investigate. We hesitate not to indorse our doctrinal tracts as a whole, as being entirely worthy of the confidence of their readers and the scholarship of the age.

Some of the doctrines discussed possess less interest now than they did some years ago. New questions have come up, and are now demanding attention. We intend that these shall be discussed; and, as soon as they have been sufficiently examined to furnish any satisfactory material for popular instruction or edification, we shall see that the people have it in our tracts or "Journal:" for a tract should not be bog ore, — a bushel of rubbish to a grain of metal, — but the refined, pure product of the furnace.

The other class of tracts, the Practical, are designed to influence the will, not to enlighten the understanding; to move the heart, not to impart knowledge, except so far as knowledge is essential to that effect. We have a large supply of these; and some of them are worth their weight in gold. There are hearts everywhere which would be comforted by them. We fear that our people are not aware of the riches of consolation and counsel which are contained in these tracts. They can be had for the asking: why not ask and receive?

We have printed but very few tracts of late, the "Monthly Journal" having taken their place; of which we shall have a word to say soon. Since this wicked rebellion broke out, we have endeavored to do something to supply the soldiers with reading, and have published six little tracts, each a gem. We have heard from all quarters the best word from them; and the soldiers admire them. We were told, a few days ago, that the men eagerly inquired of tract distributers for the "little white tracts," meaning ours. This was in Kentucky. It would be a useless labor to make extracts from letters which would show how these little witnesses of home sympathy and words of inspiring counsel are received by men in camp and field. We have no machinery like that of the great religious denominations of the country, by which we can

collect funds for the publication and distribution of these excellent tracts for the soldiers; yet we have circulated about sixty thousand, and hope to be able to issue as many more. We have just published "The Home to the Hospital," a most admirable comforter to our sick and wounded soldiers. We ask some of our friends who have money to read that little messenger of love, and then open the purse as their hearts will be opened, and send us funds to print thousands more of them for the poor invalids and sufferers, to whom they will be rich comforters. We need funds sorely for this purpose. We do not ask any one to aid us, however, who does not think the cause and the work worthy. Every means which we can use to guard our soldiers from temptation, and save them from the corruptions of camp-life, ought to be seized and employed. There will be moral debasement enough to fill us with grief, after we have done our best.

We wish to say a word for our "Journal." We feel as keenly as any of our readers can its deficiencies, and are determined to rally once more our forces, and endeavor still again to improve it. We are ambitious to make it a treasury of our *denominational* thought and feeling. We are determined, if possible, to make it a fair exponent of the hour. What is valuable of the latest thought, we intend to put upon its pages. We may fail, as we have heretofore, of attaining our ideal; but we intend to try as earnestly and courageously as if we had not fallen short of our purpose heretofore.

If we had the means of circulating our literature which other denominations have of circulating theirs, we could increase our usefulness a thousand-fold; for we have friends scattered all over the country, could we get at them, who would rejoice in the work of spreading our publications. The people love our opinions, and receive our works

gladly. We will give one of a thousand illustrations of this fact. A friend from Illinois writes thus to a friend in the East: —

"I had a very pleasant surprise at Camp Butler a few weeks since. I carried, as usual, a variety of books for the soldiers, but reserved a package of the precious tracts you had sent us, until I had an opportunity to exchange a few words concerning them with the post-surgeon. I was with a Presbyterian lady; and, while she was busily talking to a sick soldier, with some inward quaking I said to Dr. R., 'Here is a series of little tracts sent to us for distribution, which relate to a faith different from the one prevailing in this region, but one which is very dear to me, — Unitarianism' —— I expected a look of indifference or scorn, but was delightfully surprised when he exclaimed, 'Why, I have been a Unitarian, and nothing but a Unitarian, for many years. I own a set of "Channing," and read every thing of his which I can find.'

"Then calling to him an elderly, gray-haired man, who has served as assistant-doctor and nurse in the general hospital, he said, 'He is Unitarian too; and we have had many a long talk together since we have met here.'

"I cannot express to you how much I enjoyed my short religious conversation with them. Like stolen fruit, it was very sweet. Dr. R. is very glad to have 'Inquirers' and liberal books to scatter in our hospital and among the prisoners."

We are aware that "war-times" are times of embarrassment, and that many who, a short time ago, abounded, now suffer need; but we ask our friends to consider *our* need also, and determine, in view of all the circumstances, whether we are not doing a work which is well worthy their aid. Any money sent to the Treasurer or Secretary of the Association for the "Army Fund" will be at once invested in the best possible manner for the promotion of the moral and religious welfare of our troops in camp and hospital.

THE HOSPITAL AT PORTSMOUTH, R.I.

Those who are interested in the operations and management of our military hospitals will find it instructive and profitable to visit the large establishment of this kind which has recently been fixed at Portsmouth, in Rhode Island; and is intended by the Government to be permanent during the war. Access to the grounds is easy by the steamer "Perry," from Providence, which stops at the Portsmouth landing, on the way to and from Newport; or by carriage from Newport, from which town the hospital is only seven miles distant. "Passes" of admission may be obtained from the proper military and civil authorities, — most conveniently from the Mayors of Providence, Newport, or Fall River. All the repulsive features of the management of this hospital, which, in the first weeks of its existence, amazed, irritated, and disgusted every sympathizing visitor, have now disappeared. The sick and wounded are no longer left to lie, without food and without heed, upon the bare ground; but have comfortable beds, sufficient clothing, and suitable food. The delicacies sent from the cities and from the homes of the wealthy are now distributed to those for whom they were intended, and are not sold to the sick by unlicensed hucksters. The present senior surgeon is neither profane nor intemperate, and does not insult the patients whom fortune has given to his charge. The praise of Dr. Carpenter is on the lips of all; and the testimony to his attention, skill, kindness, and disinterestedness, is spontaneous and universal. All agree that the hospital is regenerated since he has been allowed to have charge in it; and many express emphatically the conviction, that they owe their lives to him. No man can go through the wards with Dr. Carpenter, and watch the

countenances of the sick as they greet him, without feeling sure that he is the right man in the right place; one who will not connive at frauds or tolerate abuses, and whose sympathies are all with the unfortunate.

In the first days of the hospital, there was much complaint that the rebel prisoners had most of the help, while our own sick and wounded were neglected. Gentlemen visiting the ground were surprised to find, upon the bodies of these rebels, articles of clothing which they had sent for Union sufferers, and to receive from these unlawful owners an insolent answer when the mistake was suggested. It was noticed that some well-dressed ladies conspicuously lavished their attentions upon the foes whose wounds and captivity had not in the least mitigated their enmity to the Government, or their determination to fight against loyal men. Some of the stories of these exclusive attentions to rebels were doubtless exaggerated. Jealousy may have magnified acts of common humanity into a show of "secession" sympathy. However that may be, such discrimination among the patients is now quite at an end. All now are treated alike, friend or foe: all are sick men, to be cared for according to their need, without any special indulgence. The hospital is a prison, only so far as the occupants are restrained from leaving it. It is not a prison in the sense that it subjects any to penalties, or takes any account of the former acts or circumstances of the patients. It has the same supervision of the loyal sick as of the rebel, and guards against desertions as much as against escapes. There is no special sentinel set for the barrack where the rebels are. Indeed, this is hardly necessary as a military precaution; since the number of the prisoners is comparatively small, — not more than thirty in all, — and they are watched by twenty times that number of Union convalescents, who would at once

give the alarm should the prisoners attempt to escape. Most of them are disabled by wounds. Some of them are civil, agreeable, and intelligent men; and all testify that they have been cared for more kindly than they could have expected, and that they have met with fewer hardships in the hands of their captors than in their own camp-life.

The number of Union patients in the hospital, at the beginning, was about seventeen hundred. Many of these have already been discharged, some to other hospitals, and some to their regiments. But the calamities of the war will continue to re-enforce the hospital, and it is expected to furnish places for at least two thousand patients. The tents in which the patients were placed at first have gradually given way to comfortable barracks of wood, each large enough to receive two hundred patients; and so situated, that all have free ventilation, and neither interferes with the others. In the buildings where the most severe cases are placed, the beds are arranged in line on either side, with a wide passage-way between, as in the wards of the city hospitals. In the buildings devoted to convalescents who are able to walk and to climb, the beds are arranged in tiers, on the sides and in the centre, as in the cabins of a steamboat. Every thing about the buildings and tents, so far as the eye can judge, is clean, orderly, and comfortable. The sick here have the benefit of the same air, and, to some extent, of the same scenery, that pleasure-seekers, both of North and South, go from their homes to find at this season. In the warm days, the cool breeze from the sea breaks the force of the sun; and the cold north wind is softened by the hills which hide this retreat. Except for the difficulty of getting good and sufficient water, no better place for a hospital could be found in the Northern States.

Most of those who have been brought to the hospital,

thus far, are from the army of the Potomac. Nearly every Northern State is represented, and every branch of the service, — infantry, artillery, and cavalry. Comparatively few are wounded men, — less than one-tenth of the whole number. Most are suffering from diseases contracted by imprudence, bad air, exposure, hardship, and insufficient food. In some cases, and those the most painful, camp-life has only developed fatal diseases, the seeds of which were before in the system. The scene in this hospital shows what great responsibility rests on the physicians who examine volunteers for the war, and what a fearful wrong may be done by sending into the field men physically unfitted for the soldier's duty. Thousands of lives, which have been lost to no purpose in this war, might have been saved by competency and fidelity in the examining surgeons. This duty of medical examination is, we are compelled to believe, too much slighted even by men who are conscientious in their regular medical practice. No man who has any evident physical infirmity, whether of the lungs or the heart or the limbs, should be allowed, whatever his zeal may be, to become a soldier in our armies. A regiment that is swelled by such recruits is weakened, not strengthened. The sick hold back the well; and the nation is burdened by an army of incapables, who are no better than pensioners upon its bounty from the very day of their enlisting. A surprising number of those who are patients in the Portsmouth Hospital have been in no battle; and would never have been in the ranks, if the surgeons who were appointed to examine them had been skilful or faithful. Not a few have been received, as we have reason to believe, on the certificates of quacks, who are ready to vouch for the soundness of all who pay them liberally.

Another positive impression which a visit to such a

hospital as this gives is that very much of the sickness of the soldiers is owing to neglect and maltreatment on the part of the officers. There are very few sick men in the companies where the captain and the lieutenants are vigilant and sober; but, where the officers spend their leisure in physical indulgence, the men are apt to be attacked by severe disease. Where there is a drunken commander, there will be fever and jaundice and rheumatism and scurvy in the ranks. The two facts do not seem to have any necessary connection of cause and effect; yet it is not accident that they should be so frequent and general in their connection. The drunkenness of officers not only destroys that moral sense which best sustains an army, but disables the men physically. And, in our judgment, the governor is entitled to praise, who refuses absolutely to commission for military office any man who is known to be a "drinking" man; any man, even, who will not discourage the use of ardent spirit among the men of his command. It is a fatal delusion, that bad whiskey can make good soldiers; but a more fatal delusion, that leaders who poison themselves with bad whiskey will have sound men in their companies. The recruits who join the old regiments, will, if they are wise, take pains to know the habits of the officers, — of sergeants and corporals, as well as of commissioned officers, — before they select the company which they will join. Above all things, let them avoid any regiment whose surgeons are drunkards. More than one instance has been told to us, by generals in command in this war, where the knife of a tipsy operator has rendered deadly the slight hurt of the enemy's bullet. It is a crime to intrust the lives of men to such a person. A profligate chaplain is bad enough, — and there have been such in our army, — but a profligate surgeon is worse; inasmuch as the harm which he may

do cannot be remedied. Many are sent to die in the hospitals, because they were neglected in the camp, or wrongly treated by physicians who did not know how to take care of themselves.

The large hotel on the hospital ground is used chiefly for the residence and the offices of the attending surgeons and stewards, and as a place of deposit for the articles of necessity and comfort provided by the Sanitary Commission. An exact inventory of all these articles is taken as they are brought in, — of their number, their description, and the place from which they come, — and they are given out by the superintendents to such patients as most need them. No articles sent for gratuitous distribution are sold, and great care is taken to prevent injustice in the delivery. No delicacies are allowed to be given to the sick, except by the advice and order of those who know best what is fit for them. Of course, some will complain that the cakes and jellies and preserves which others receive do not fall to their share: but, in many cases, these would do positive injury; and instances are told, where recovery has been perilled and delayed by injudicious gifts in this kind. Casual lookers-on are not competent to allot these "creature comforts," more than to administer medicines; which, indeed, these things are, when brought into a hospital. It is an uncourteous breach of privilege for visitors to disturb the harmony and derange the treatment of the wards by giving articles of this kind to those who happen to enlist their sympathy. Even gifts sent to the patients directly from their own homes cannot safely be handed over to those who claim them, except at the discretion of the attending physician; and it is to be presumed that many nice articles, which fail to reach those to whom they are sent, are held back for good sanitary cause, and not embezzled, as friends may suspect.

In a large hospital, what is most needed is abundant means for amusement and recreation. Most of the patients are too feeble to walk about, except at short intervals; and many are confined wholly to their beds. Any pleasant reading which can be left with them is welcomed, and nothing in this kind is prohibited. Magazines, small books, tracts, newspapers, — such comforts as these do more to aid convalescence than cloying or stimulating gifts to the palate. Even solid theological quarterlies are not rejected; and, if soiled pages are a test of faithful use, a recent issue of the "Christian Review" has been well circulated in one of the wards. Visitors, who wish to leave some token of their interest in the men with whom they converse, would do well to take with them a good supply of this light and interesting reading. Bibles they need not carry; since most who care for Bibles have them already. Paper and postage-stamps are also a very acceptable gift; since letter-writing is one of the best recreations of the hospital. A large part of the patients, when asked what they are most in need of, will mention "postage-stamps" as the first thing, and paper as the second. A couple of dollars spent in this commodity will go farther than a bottle of sherry wine, good as that is in some cases. A gift of these articles is easily carried, and will be by all gratefully accepted.

And, even when no gift is carried, visitors to the hospital may do good and leave a pleasant influence by simply conversing with the patients; not passing on in dumb silence, as if they were going through an exhibition or performing a solemn duty, but stopping to tell and learn something with friends that they have come to see. There is nothing more annoying to sick men than to be "shown up" as a spectacle, or to read in the faces which gaze upon them a look merely of curiosity, of wonder, or of pity.

Cheerful words; questions concerning their home, their former associates, their regiments, their future intentions and hopes; any thing which can bring the sick to forget for the time that they are invalids, — these make a visit to the hospital good, both to those who go and to those who are there. One who cannot so cheerfully talk with the patients had better stay away: his presence among them will be an embarrassment and a nuisance. Almost as bad as this chilling silence is the formal and pietistic speech which some visitors bring, which seems to a nervous invalid like a death-warrant.

The hospital is not without its religious services. On the Sundays, ministers of the several denominations are invited to preach; and there is a chaplain at hand to attend to those funeral rites which are required almost daily. Already fifty graves are arranged side by side in the cemetery upon the grounds, rounded and sodded carefully; each marked by its head-board bearing the name and age and regiment of him whose body rests there. The graves of the rebels are not placed apart, but lie in line with those of the loyal soldiers. By and by, this Portsmouth graveyard will be one of the most interesting in New England, from the wide circle of its associations, and the varied histories which it suggests. Many of the bodies may be hereafter removed by friends; but it is probable that most will be left in their place, and that the memorial-mark of those removed will still be kept here. In future time, this spot, where the martyrs are buried, may become a place of pilgrimage, as sacred as Bunker Hill and Plymouth Rock, as the hill of Montmartre in Paris, or the Bunhill Fields in London.

ANNIVERSARY EXERCISES AT ANDOVER THEOLOGICAL SEMINARY,

AUG. 7, 1862.

SOME thirty years ago, the writer, then a member of the Divinity School at Cambridge, visited Andover, and attended its anniversary. This year he went again, and listened for about three hours to fifteen exercises of the graduating-class. The number of parts was thirty-three; but all except sixteen were excused from speaking, to save time.

The subjects of the exercises, which were all spoken *memoriter*, without notes, — a much better way than ours at the Cambridge Divinity School, — were as follows: —

1. Exegesis of Rom. v. 12–22.
2. The Woman of Samaria, — an Allegorical Exposition.
3. The Bible as a Text-book.
4. Meaning of γενεά, in Matt. xxiv. 34.
5. The Common Laws of Interpretation as applied to the Bible.
6. The Spirit of the Hebrew Prophets.
7. The Calvinistic and Arminian Systems compared.
8. The Supernatural in Theology.
9. The Opposition of Divine Providence to Sin.
10. The Principles of Church Government.
11. The Essential Agreement of all true Christians in Evangelical Doctrine.
12. The Doctrine of Regeneration, as expounded by the Greek Church in the Ceremony of Baptism.
13. Ethics and Theology.
14. What is Rational Theology?
15. The Criticisms on Hamilton's Doctrine of the Infinite.
16. The Spirituality of the Preacher, the Measure of his Usefulness.
17. Influence of the Pulpit on Material Prosperity.

18. Can the Greek and Latin Fathers be classified in Modern Schools of Theology?
19. Influence of Calvinism on Civil Liberty.
20. The Atheistic Tendencies of Deism.
21. The Theology of Swedenborg.
22. The Missionary Spirit, essential to our National Prosperity.
23. Power of Character in Preaching.
24. The Refining Influence of the Pulpit.
25. Homiletic Principles suggested by Shakspeare.
26. Christology of the Church Fathers.
27. St. Ambrose.
28. The Offices of Speech.
29. The Language of Heaven.
30. Early Christian Missions compared with Modern Missions.
31. Duties of the Pulpit to Human Liberty.
32. Dramatic Power in Preaching.
33. Materials of Eloquence in the Christian Theology.

The peculiarity of these exercises, as compared with the exercises thirty years ago, was the entire absence of sectarianism. In all these fifteen exercises, we did not hear, for example, a single word, direct or indirect, against Unitarianism. One might certainly hear more said against Orthodoxy at a Cambridge exhibition than we heard at Andover against Liberal Christianity. Indeed, if one shut his eyes, he might have imagined himself at Cambridge. There was no insisting on Orthodox doctrines, — scarcely any mention of them. We heard nothing about the Trinity, atonement, or depravity. All the parts were conceived and spoken in a broad Christian spirit, denoting a truly catholic culture.

The paper on Swedenborg might perhaps be considered an exception. It was hardly fair to the great Swede and his disciples. It was, however, not meant to be unfair.

The paper in defence of Sir Hamilton's philosophy of the Infinite was perhaps the ablest of any. Mr. Mead, the

writer, is a man of a very logical and acute mind. We do not agree with his conclusions, which seem to us false and dangerous; but we highly approve the ability with which he defended his point.

On the whole, this exhibition was very satisfactory, and indicates great progress in the religious culture of New England. If the Orthodox ministers fifty years ago had held such views as these, and spoke in such a spirit, Unitarianism would not have arisen; for it would not have been needed. But, if it had not arisen, perhaps Andover would not have reached its present state.

UNITARIAN CREEDS.

A CONVERSATION.

Persons. — VISITOR and EDITOR.

Visitor. Why, what is this? A Unitarian creed? I thought that Unitarians did not believe in creeds.

Editor. Yes. This is a Creed, or Confession of Faith, prepared and printed by Mr. Forman, of Alton, Ill.; and I have no doubt it is a very good statement of his opinions, and will be very useful.

Visitor. But I supposed Unitarians rejected creeds.

Editor. We do, and we do not. We make distinctions. There are creeds and creeds.

Visitor. But I am sure that I have read articles in your newspapers and magazines, objecting to all creeds and all articles of faith of whatsoever kind.

Editor. Possibly. But, if so, we were wrong and mistaken. Creeds, in one sense, are bad; in another, not bad at all, but very desirable.

Visitor. Please to explain in what case a creed is good, and when it is bad.

Editor. Willingly. Here is this little tract of Mr. Forman, called "Twenty-nine Articles of Religion, or Brief Statements of Christianity." It is taken from his "Soldier's Manual of Devotion." It is a plain and forcible statement of his opinions concerning God, Revelation, Private Judgment, Jesus Christ, the Holy Spirit, the Atonement, Rewards and Punishments, Human Nature, Regeneration, Moral Freedom, Heaven and Hell, the Future Life, the Resurrection, the Church, Prayer, Forgiveness, Treatment of Enemies, Grace and Works, Human Government, Conscience as related to Human Authority, Human Rights, Personal Liberty, War, and the Duties of Soldiers. Evidently, the reading of such a tract would tend to clear up the minds of others, and set them thinking. It omits all argument, controversy, and processes, and gives only results. I wish it were circulated by hundreds of thousands.

There can be no possible harm in such a statement of belief, and a great deal of good may be done by it.

Visitor. What, then, is the objection to creeds?

Editor. Let us see. It is certainly not wrong, but quite right, to have a belief about God, Christ, duty, immortality. But such a belief is a "creed." *Having* it, there is no harm, but much right, in *uttering* it. Such utterance is a "declaration of faith." If I utter it in the form of articles, — twenty-nine or thirty-nine or forty-nine, — there is no harm in that. If others read it, and agree with it, and say it is their belief also, there is still no harm. If a church publishes its creed, I can see no serious objection to that.

But the harm is likely to begin just at this point. It is likely to limit thought. When a church has once

adopted an expression of opinion, it is likely to make it binding on all its members, present and to be. Then it prevents freedom of inquiry, and progress of insight.

Visitor. Then, if a church could have a new creed every year, it might be better? It should build itself a creed, as the birds build their nests, every spring?

Editor. Yes; and, moreover, it should be distinctly understood that no individual is *bound* to believe as the Church believes. It is merely an expression of the present average opinion of the majority. It has no authority over individuals. It can neither bind nor loose, make a man orthodox or heretic. It has not the power of the keys.

Creeds have tyrannized over the conscience of the Church; have usurped the place of the Bible; have been considered as practically infallible, inspired; have put a stop to all inquiry; have tied up sects in a bigoted and narrow sectarianism; have been the source of bitter polemics; have been the banner of theological warfare, the shibboleth of raging persecution. No wonder we are frightened at the very name of them.

Visitor. Have the Unitarians any other "declarations of faith" among them besides this one of Mr. Forman?

Editor. Yes: many others. Here are the titles of a few of them: —

"Constitution, and Statement of Principles, of the First Congregational Church in Alton, Ill."

"Statement of the Principles and Rules of the Spring-Garden Unitarian Society, in the City of Philadelphia, 1859."

"Declaration of Principles of the First Congregational Church, Norton, Mass., 1858.

"Principles and Regulations of the First Congregational Church in Deerfield, Mass."

"Statement of the Christian Faith, adopted by the First Congregational Church in Petersham, Mass., 1859."

"Articles, Covenant, and Statement of Faith, of the First Unitarian Congregational Society in the City of Nashua, N. H., 1859."

These titles will indicate that there is a tendency in our churches to organize. These forms are for growth in piety and good works; for purposes of union, sympathy, and co-operation; and as a manifestation of the opinions and belief of the churches to those outside.

THE AGED PASTOR'S DEPARTURE.

BY MRS. J. H. HANAFORD.

Suggested by the death of Rev. RALPH SANGER, D.D., who departed "very early on the first day of the week;" and one of whose last utterances was, "Blessed are the pure in heart!"

UP! on the morn of the sabbath,
Up! with the bright sabbath sun,
He went as the lark was springing,
And the holy time begun.
Upward and onward ever
Now shall his freed soul roam,
Where, with the crowned and sinless,
He'll be for aye at home.

Peace in his soul, like a river, —
God's peace, — had for long years flowed:
Now by the White Throne ever
Shall be his quiet abode.
"Blest are the pure in spirit!"
He, with his pale lips, said:
"Purity" long was his mantle;
Glory now circles his head.

Calm on the breast of his Father,
Long, like a child, he reposed;
Peaceful and blest and triumphant,
Now hath his pilgrimage closed.
Love o'er his slumber is weeping,
Bowing to God's high behest;
While, 'neath the shades of fair Auburn,
Sweetly his body will rest.

Following his gospel instructions,
Treading the path he hath trod,
Trusting the same mighty Saviour,
Soon, in the presence of God,
Those who now miss him shall greet him,
Ne'er in the future to part;
Where, 'mid the glory celestial,
Love fills with joy every heart.

BEVERLY, MASS., 1860.

EXTRACTS FROM RECENT SERMONS.

IT is in vain that men sneer at the Northern hatred of slavery, and call it a mere prejudice: it is still a fact, and a fact which we cannot get rid of so long as its cause exists. Suppose it *is* a mere prejudice: it is one which exists among the most educated, moral, and religious portions of the community; it is one which is increasing every year, and one which there is no means of conquering. Every instinct of the Norman and Saxon nature is averse to the very idea of bondage. And how are we to extract this aversion from our life-blood? By the increase of knowledge? With increase of knowledge, our prejudice against an institution which is afraid of knowledge is only strengthened. By the increase of morality? As our con-

sciences grow more tender, they are the more pained by an institution which may compel the violation of every moral law. By the increase of religion? The religion of Jesus seems to us in eternal conflict with the buying and selling and owning of our fellow-men. By intercourse with the nations of the earth? "The moral sentiment of the whole world is opposed to human slavery." Then, if we, as a people, find that slavery awakens an instinctive hatred, which knowledge and morality and religion, and the genius of all cotemporary civilization, only strengthens and confirms, by what possible means are we ever to be cured of it, so long as slavery exists in our midst? — *Rev. N. A. Staples, Brooklyn, N.Y.*

SLAVERY AND THE UNION.

And so it comes clearly within the line of action, that, given the citizen and all he has to preserve the State, every meaner thing must be given too. I am sure, friends, you will see how I have tried, as a representative and spokesman for this nation and church, to speak with the humility and modesty that becomes any man in these grave and perilous times. In the year that has almost passed since Manassas, I have had not one word of censure on our Government, so far as I remember; and I need not tell you that I have tried to do many a hard day's work for it, and am ready at any moment to begin and do as much more. When I cannot practise patriotism, I will not preach it. I need not remind you also how I have held my mouth even from good words in behalf of the slave. I have trusted to the hope that you felt with me on that, and have let the cause plead for itself; and no advocate has ever spoken for the black man so eloquently as his own deeds have spoken for him in the last six months. Yet, with all this, if you should ask me for the gravest of

all my fears, — why we have not come unto the kingdom for such a time as this, — I should be compelled to point to the action of our Executive on this saddest of all things.

Only what belongs wholly to the Devil is sacred. Indeed, friends, it is to me a terrible symptom of disease in some vital part, that nothing seems to be held sacred but this most infernal cause of all our agony and danger. We call our sabbaths sacred; and yet we fight nearly every great battle on a Sunday. We consecrate our churches, and then we turn them into hospitals for the wounded, friend and enemy alike, and let the congregations worship wherever they can find a place, or not at all. We shatter tens of thousands of these noblest of all the temples of God, our bodies, with shot and shell on battle-fields, reaching from Florida to Kansas: in a word, we seem to do whatever we will to desecrate what belongs to God. Sabbaths and churches and men are all destroyed without measure for the commonwealth, and the whole voice of the loyal nation testifies that the cause is worth the cost. We destroy what belongs to God, and never fear; but we are in terror of touching with the tip of our finger what belongs to the Devil. The most sacred things are destroyed; the most infernal thing is guarded as if it were the holiest of holies. — *Rev. R. Collyer; from the Chicago Tribune.*

MEETINGS OF THE EXECUTIVE COMMITTEE.

Aug. 4, 1862. — Present, Messrs. Stebbins, Emerson, Lincoln, Clarke, Brigham, Barrett, Winkley, Ware, Smith, and Fox.

The Committee on Publications reported that one of the tracts for the hospitals, written by Rev. John F. W. Ware,

had just been issued as No. 6 of the Army Series; also that, to meet a call from the new regiments, another edition of the "Soldier's Companion" would be needed.

In compliance with a request from the Directors of the General Theological Library of Boston, a donation was made of the publications of the Association to that institution.

Some other business was transacted; and the Board then adjourned to Monday, Sept. 15.

BOOKS RECEIVED

Since our last Notice.

Carmina Alterna. A Selection of Psalms for Responsive Service in Protestant Churches. Arranged by O. B. Brown, Organist. With an Introduction by Rev. Edward E. Hale, Minister of the South Congregational Church, Boston. "Carmenque Christo dicere invicem soliti."—*Pliny to the Emperor Trajan.* Boston: Russell & Patee, 108, Tremont Street. 1862.

This is the form used in Mr. Hale's church, so far as reading and chanting the Psalms are concerned. It seems to us a good arrangement: though we should prefer antiphonal chanting by two choirs; or, better still, by choir and congregation.

Once, in travelling on the *Riviera di Ponente* in Italy, we arrived, one Sunday afternoon, at the little town of Oneglia, on the Mediterranean shore. After dinner we walked about the curious old town, — older than Rome, older than Etruria, — and watched the lovely sunset crimsoning the snowy peaks of the maritime Alps, and turning the violet wave into the sea of molten glass seen by the Apostle John in Patmos. Attracted by music, we entered a church, and found the centre filled by a congregation chanting hymns in response to three priests, who chanted the alternate strain. So, for an hour, the people of the town sang their hymns, and then went home. This custom we met again at Sorrento. Why not introduce it among ourselves in any country town?

Take this book, — "Carmina Alterna." Instead of the afternoon-service during the three months of summer, let an hour, from five to six, be given to congregational singing and chanting. Invite everybody who likes to come and sing. Tell them all to come, — saint and sinner, Orthodox and Universalist, — and sing together for an hour. Let there be a choir of two or three to lead, or a double choir to lead the alternate chant; and let the people respond. A choir of four voices may chant, "Blessed is the man," &c.; and the congregation, led by half a dozen others, respond, "But his delight is in the law of the Lord," &c. Try it, friends.

Health: its Friends and Foes. By R. D. Mussey, M.D., LL.D. Boston: Gould & Lincoln, 59, Washington Street, Boston.

A very valuable manual, which ought to be widely disseminated. A copy should be in every school-library and every town-library. It treats of clothing, including the corset, boots and shoes; ventilation, light, sleep, exercise, bathing; the use of alcohol, of tobacco, tea, coffee; treats of apoplexy, dyspepsia, colds, &c.; and advocates vegetable diet.

Parson Brownlow's Book. Sketches of the Rise, Progress, and Decline of Secession; with a Narration of Personal Adventures among the Rebels. By W. G. Brownlow, Editor of the "Knoxville Whig." Philadelphia: George W. Childs, 628 and 630, Chestnut Street. 1862.

All men like courage; and the Parson is one of the bravest of men. His book is rather rambling, and contains matter which might as well have been left out. Yet no one will be sorry for its great success; and we shall be all glad to hear that he is once more at Knoxville, editing his paper again.

New Gymnastics for Men, Women, and Children. With a Translation of Prof. Kloss's Dumb-bell Instructor, and Prof. Schreber's Pangymnasticon. By Dio Lewis, M.D., Proprietor of the Essex-street Gymnasium, Boston. With Three Hundred Illustrations. Boston: Ticknor & Fields. 1862.

Dr. Dio Lewis is one of the most able and earnest of teachers, and this work is a development of his system. It is a manual of the gymnastics of health. If one desires athletic gymnastics, it is not here. This book is not to train athletes, but healthy men, women, and children. As such, we commend it to all our readers who desire that their minds may be sound by having sound bodies to live in.

A Narrative of the Campaign of the First Rhode-Island Regiment, in the Spring and Summer of 1861. Illustrated with a Portrait and Map. By AUGUSTUS WOODBURY, Chaplain of the Regiment. Providence: Sidney S. Rider. 1862. (For sale, in Boston, by Little & Brown.)

Our friend Woodbury did good service as a chaplain in the three-months' campaign. In the battle of Bull Run, he acted as aid-de-camp to Gen. Burnside, and as assistant to the surgeons. This book embodies his experience of camp-life and of war. The "portrait" is of Gen. Burnside; the "map," of Bull Run. Woodbury's opinion of Burnside accords with the conviction which is now becoming general, — that he is the best Captain in our service; combining more of enterprise and caution, of inventive genius and persistent purpose, than any other. If the war continues, we shall probably see him at the head of our national army.

INTELLIGENCE.

Rev. LIBERTY BILLINGS, formerly of Quincy, Ill., has been appointed chaplain of the Fourth Regiment of New-Hampshire Volunteers.

Rev. FRED. W. HOLLAND, of Dorchester, has accepted a call from the society in North Cambridge, Mass.

Mr. WALES B. THAYER was ordained as pastor of the society in East Marshfield, Mass., on Wednesday, Aug. 6. The order of services was as follows: Anthem, "The Lord is my strength and my song;" prayer, by Rev. William G. Babcock, of Scituate; selections from the Scriptures, by Rev. Daniel Bowen, of Hingham; hymn, "Sow in the morn thy seed;" sermon, by Rev. James Freeman Clarke, of Boston; consecrating prayer, by Rev. Joseph H. Phipps, of Kingston; charge, by Rev. James Freeman Clarke, in place of Rev. William P. Tilden, of Fitchburg, who was kept away by sickness; motet, "My soul waiteth for the Lord;" right hand of fellowship from the clergy, by Rev. Henry H. Barber, of Harvard, and from the society, by H. S. Bates, Esq.; address to the society, by Rev. Jos. Osgood, of Cohasset; anthem; prayer; benediction, by the pastor.

Mr. THOMAS VICKERS, of Boston, a graduate of the Meadville Theological School in the class of 1862, and Mr. SIDNEY H. MORSE, of Cambridge, were ordained to the work of the Christian ministry, at the Indiana-place Chapel, Boston, on Monday, Aug. 18. The sermon was preached by Rev. Robert Collyer, of Chicago, Ill.; Rev. James Freeman Clarke, of Boston, gave the charge; Rev. M. D. Conway, of Cincinnati, O., the right hand of fellowship; and Rev. John Weiss, of Watertown, read selections from the Scriptures, and offered the ordaining prayer.

Rev. JEFFERSON M. FOX has accepted an invitation to take charge of the society in Trenton, N.Y., for one year.

Rev. DANIEL FOSTER has been appointed chaplain of the Thirty-third Massachusetts Regiment.

Prof. GEO. L. CARY, formerly of Antioch College, has been appointed a professor at the Meadville Theological School.

Rev. E. B. FAIRCHILD, of Sterling, has been appointed chaplain of the Thirty-fourth Massachusetts Regiment.

ACKNOWLEDGMENTS.

1862.			
July 28.	From	Society in Watertown, as a donation	$40.00
Aug. 2.	„	Society in Northborough, as a donation	13.73
„ „	„	Society in Kennebunk, Me., as a donation	50.00
„ „	„	Society in New Bedford, for Monthly Journal	14.00
„ 4.	„	Barton-square Society, Salem, as a donation	35.00
„ 7.	„	Mrs. L. L. Walker, to make Rev. Eli Fay, of Leominster, a life-member	30.00
„ 9.	„	Mr. James Draper, of Wayland, as a donation	5.00
„ 13.	„	Rev. Ed. J. Young's Society, Newton Corner, as a donation	52.00
„ 14.	„	Second Society, Portland, Me., for Monthly Journals	20.00
„ „	„	A lady in Portland, Me., for India Mission	20.00
„ 16.	„	a friend, as a donation	50.00
„ „	„	a lady	5.00

ARMY FUND.

July 29.	From	Mrs. Wood, Springfield, Ill.	$5.00
„ „	„	Mrs. Tilton, Springfield, Ill.	2.00
Aug. 4.	„	Rev. J. H. Wiggin	1.00
„ 8.	„	Rev. Charles J. Bowen	5.00
„ 12.	„	a lady	3.00
„ 19.	„	a friend	5.00

CANDIDATES FOR SETTLEMENT.

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Preachers.	Address.
John B. Beach	Meadville, Penn.
La Fayette Bushnell, care of "Christian Inquirer,"	New York.
F. L. Capen . . . Care of Barnard Capen, Esq.	Boston.
William Cushing	Clinton.
J. H. Fowler	Cambridge.
Ed. I. Galvin	Cambridge.
Merritt E. Goddard	Cambridge.
Fred. M. Holland	Dorchester.
John W. Hudson	Springfield.
John C. Learned	Cambridge.
John M. Marsters	North Cambridge.
Lyman Maynard	Milford, Mass.
William Gray Nowell	Portsmouth, N.H.
John Orrell	Boston.*
George Osgood	Kensington, N.H.
J. M. Peirce	Cambridge.
George F. Piper	Cambridge.
Thomas H. Pons	Boston.*
D. H. Ranney	W. Brattleboro', Vt.
James Richardson	Boston.*
Ed. G. Russell	Cambridge.
James Sallaway	Cambridge.
George W. Stacy	Milford.
Livingston Stone	Cambridgeport.
L. G. Ware	Boston.*
Daniel A. Whitney	Southborough.
George S. Williams	Deerfield.
Martin W. Willis	Nashua, N.H.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.
J. C. Zachos	Cincinnati, O.